

AN  
ACCOUNT

OF THE REMARKABLE

LIFE AND DEATH



OF THE REVEREND

Mr. ALEXANDER PEDEN;

Late Minister of the Gospel at NEW GLENLUCE  
in GALLOWAY, in SCOTLAND.

Who died JANUARY 28, 1686, about Sixty Years of Age.

Singular for Piety, Zeal and Faithfulness; but especially, who exceeded all to be heard of in our late Ages, in that Gift of foreseeing of Events, and foretelling what was to befall the Churches and Nations of SCOTLAND and IRELAND, particular Families and Persons, and of his own Life and Death.

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Judg. ii. 10. *And also all that generation was gathered unto their fathers, and there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel.* Psal. xli. 1. lxxviii. 1, 2.

*Mine enemies chased me sore, like a bird without cause. Lam. iii. 52. The crown is fallen from our head; wo unto us that we have sinned, Lam. v. 16.*

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# P R E F A C E.

**T**HAT Religion is a divine principle, infused into the soul, by a supernatural power, is a truth evinced by innumerable demonstrations.

That this Principle is maintained by that divine Hand, who freely gave it, is likewise daily seen.

Consequently, that Religion is not genuine which hath not God for its Author, together with the Holy Ghost for its supporter and conductor.

The following Pages, afford an amazing instance, of one zealously devoted to God, his Word, and the Ministry he was entrusted with.—The changeableness, and indifference of his Brethren in those perilous times, was an intolerable grief to him, (as all such now are to those who truly point out the way to Zion). The reader will easily perceive he was a true son of the Kirk of Scotland, and a strict adherer to the once dear but now forgotten Solemn League and Covenant; for which cause his Name is mentioned with the greatest respect among the Pious, both in Scotland and Ireland.

Among the voluminous writings of the past and present age, the lives of the sincere and devout Christians, has left the most durable impressions.

If the striking lives of HALYBURTON, BRAINARD, HENRY, DODDRIDGE, and WALSH, &c. &c. &c. have yielded their profitable delights to the pious Peruser, I am persuaded Mr. Peden's will not be destitute of its share.

'Tis true, the Language will not be so pleasing to an English Ear; yet I hope not unintelligible. I designed at first to have put it entirely into an English Dress, but was afterwards convinced by a *Reverend Divine* it would be more striking in its native Dialect.

Nevertheless, I judged it necessary to expunge all the hard Scots words, and have substituted others in their place: I have also collected some historical notes, which will greatly assist the reader, not only to judge of those times of persecution, but likewise, I trust, excite real thankfulness, for the peaceable privileges we now enjoy; likewise to fire us with a *holy zeal* and  *fervent diligence* for close communion, and walk with God in this Vale of tears until we are translated to the New Jerusalem.

There, in soft silent raptures wait,  
Till the saints number be compleat;  
Till the great trump of God shall sound,  
Break up the graves, and tear the ground;  
Then descending with the lamb,  
Every spirit, shall inherit;  
Bodies of eternal flame.

That this may be thy happy Lot, *Dear Reader*, is the earnest Prayer of thy Soul's Well-wisher,

LAVENHAM, SUFFOLK,  
Sept. 18, 1774.

J. DUNCAN

# EXTRACTS

OF THE

LIFE AND DEATH

OF

Mr. ALEXANDER PEDEN.

1. **H**E was born in the parish of Sorn, in the sheriffdom of Ayr. After he passed his courses at the college, he was employed sometime to be schoolmaster and session-clerk, to Mr. John Guthrie, minister of the gospel at Tarbolton. When he was about to enter to the ministry, a young woman was with child, a servant in that house where he lodged; when she told the father thereof: he said, "I will fly the country and go to Ireland; father it upon Mr. Peden, he has more to help thee and bring it up than I have\*." The day he was to have his licence, she came before the Presbytery, and said, "I hear you are to licence Mr. Peden to be a minister; do it not, for I am with child by him." He being without at the time, was called in; the Moderator told him; he stood for some time silent, and then said, "Moderator, I am so surprised, I cannot speak! but let none entertain ill thoughts of me, for I am utterly free of it, and God will vindicate me in his own time and way." He went home and walked at a water-side upwards of twenty-four hours, and would neither eat nor drink; at last came in and said, "Give me meat and drink, for I have got what I was seeking, and I will be vindicated, and that poor unhappy woman will pay dear for it in her life, and will make a dismal end; and for this surfeit of grief that she has given me, there shall never one of her sex come into my bosom;" accordingly he never married. Some of the old people, when I made enquiry about it in that country-side, affirmed, that after the Presbytery had been at all pains, and could get no satisfaction, they appointed Mr. Guthrie to give a full relation of the whole before the congregation, which he did; and the same day the father of that child was present; and when he heard Mr. Guthrie begin to read, stood up, and desired him to halt, and said, "I am the father of that child, and I advised her to father it upon Mr. Peden, which has been a great trouble of conscience to me; I could get no rest until I came home to declare it." However, it is certain that afterwards she was married, and every thing went cross with them, and wandered from place to place, and were reduced to great poverty; at last she came to the same

\* He had a little estate.



spot of ground, where he stayed upwards of twenty-four hours, and made away with herself.

2. After this he was three years settled minister at New Glenluce in Galloway; and when he was obliged by the violence and tyranny of the times to leave that parish, he lectured upon the twentieth chapter of the Acts, from the seventeenth verse to the end, and preached upon the thirty-first verse in the forenoon, *Therefore watch and remember, that by the space of three years, I ceased not to warn every one night and day with tears*, asserting, that he had declared the whole counsel of God, and had kepted nothing back; and protested that he was free of the blood of all souls. And in the afternoon he preached on the thirty-second verse. *And now, brethren, I commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them that are sanctified.* Which was a weeping day in that kirk. He many times requested them to be silent, but they sorrowed most of all, that he told them that they should never see his face in that pulpit again. He continued until night, and when he closed the pulpit door, he knocked hard upon it three times with his bible, saying three times over, "I arrest thee in my Master's name, that never none enter thee, but such as comes in at the door as I did." Accordingly, never neither curate nor indulged entered that pulpit, until after the Revolution, that a Presbyterian minister opened it.

I had this account from several old persons in that parish, who were witnesses to it, worthy of all credit.

3. After this he joined with that honest zealous handful, in the year 1666\*, that was broke at Pentland-Hills, and came the length

\* On the thirteenth of November, 1666, two hundred of the Presbyterians assembled, and marched to Dumfries, where they seized Turner and his men, (who it seems were appointed for levying of fines.)—A few days after about two thousand of them met at Lanerick, they kept a solemn fast-day, in which, after much prayer they renewed the Covenant, and sent out their manifesto, in which they declared, "They rose not against the king, only to extricate themselves from the grievous oppression under which they groaned. They prayed Episcopacy might be put down, and Presbytery and the Covenant might be set up, and their ministers restored again to them; and then they promised in all other things they would be the king's most obedient subjects." The unhappy Archbishop Sharp being chief manager of the civil affairs of Scotland, sent orders to Dalziel to march in pursuit of the rebels, and on the twenty-eighth of November, an hour before sun-set, he came up to them, they being then on the top of Pentland-Hills. There was several ministers with them, who after prayer, and singing the seventy-fourth and seventy-eighth Psalms, encouraged them much; so they turned on the king's forces. But they were soon put in confusion after the first fire, and ran for their lives. It was now dark; forty were killed on the spot, one hundred and thirty were made prisoners, and carried next day to Edinburgh. Sharp caused ten of these to be hanged on one gibbet in Edinburgh, thirty-five were hanged before their own doors; their ministers (a) not being able to make them renounce the Covenant (for which they all might have saved their lives) used them in a very harsh manner, denouncing them all damned for their obstinacy and rebellion.

(a) These were the conforming part of the clergy, who had lately become the court tools, men very dissolute in their lives.



length of Clyde with them, where he had a melancholy view of their end, and parted with them there. James Cuibson, my informer, to whom he told this, said to him, "Sir, you did well that parted with them, seeing ye was persuaded they would fall and flee before the enemy." At which he was offended, and said, "Glory, glory to God, that he sent me not to hell immediately; for I ought to have stayed with them, though I should have been cut all to pieces."

————— To this God-like height  
Some souls have soar'd; or martyrs ne'er had bled.

4. That night the Lord's people fell and fled before the enemy at Pentland Hills, he was in a friend's house in Carrick, sixty miles from Edinburgh; his landlord seeing him mightily troubled, enquired how it was with him? he said, "To morrow I shall speak to you," and desired some candle. That night he went to bed; the next morning early, calling to his landlord, said, "I have sad news to tell you, our friends that were together in arms, appearing for Christ's interest, are now broken, killed, taken, and fled, every man." The good man said, "Lord forbid that that be true;" he said, "Why do you speak so; there is a great part of our friends prisoners in Edinburgh." About forty-eight hours thereafter they were sadly confirmed of the truth of it. This was spoken to William Maccutchen in Barranthrow parish.

5. After this, in June 1673, he was taken by Major Cockburn in the house of Hugh Ferguson, in Knockdow in Carrick, who constrained him to tarry all night: Mr. Peden told him, "That it would be a dear night's lodging to them both." Accordingly they were apprehended that night, and next morning they were both carried prisoners to Edinburgh. Hugh Ferguson was fined a thousand marks, for harbour and converse with him. Some time after examination he was sent to the Bafs\*, where he remained prisoner there, and at Edinburgh until December 1678, when he was sentenced for transportation.

6. While prisoner in the Bafs, one Sabbath morning, being about the public worship of God, a young lass, about the age

Mr. Maccaill, a probationary preacher, was put to the torture; it was as follows, they put a kind of iron boot on the leg, very straight, then drove wedges between this and the leg. The wedge was intended to be driven only in the calf of the leg, but often was driven on the shin-bone. He bore his torture with the greatest constancy, and died in a rapture of joy, crying,

"Farewel, sun, moon and stars; farewel kindred and friends; farewel world and time; farewel weak and frail body; welcome eternity, welcome angels and saints, welcome SAVIOUR of the world, welcome God the Judge of all!" Which words struck all that heard with wonder and amaze.

General Dalziel killed many in cold blood; he caused one to be hanged when he was drunk, because he would not tell where his father was, for whom he was in search.

\* The Bafs is a large rock in the sea, half a league from the Pier of Leith, formerly a strong fortification, but now demolished.

of thirteen or fourteen years, came to the chamber door mocking with loud laughter: he said, "Poor thing, thou mocks and laughs at the worship of God: but e're long God shall write such a sudden surprising judgment on thee, that shall stay thy laughing, and thou shalt not escape it." Soon after she was walking upon the rock, and there came a blast of wind and swept her off the rock into the sea where she was lost.

While prisoner there, one day walking upon the rock, some soldiers passing by him, one of them cried, "The devil take him;" he said, "Fy, fy, poor man, thou knowest not what thou art saying, but thou wilt repent that." At which words the soldier stood astonished, and went to the guard distracted, crying aloud for Mr. Peden, saying, "The devil would immediately take him away." He came and spoke to him, and prayed for him. The next morning he came to him again, and found him in his right mind under deep convictions of sin. The guard being to change, they desired him to go to his arms; he refused and said, "He would lift no arms against Jesus Christ's cause, and persecute his people; I have done that too long." The governor threatened him with death next day at ten o'clock: he confidently said three times, "Though he should tear all his body in pieces, he should never lift arms that way again." About three days after the governor put him out of the garrison, setting him ashore; he having wife and children, took a house in East Lothian, where he became a singular Christian. Mr. Peden told these astonishing passages to the aforesaid James Cuibson and others, who informed me.

7. When brought from the Bass to Edinburgh, and sentence of banishment passed upon him, in December, 1678, and sixty more fellow-prisoners for the same cause, to go to America, never to be seen in Scotland again under the pain of death, he several times said, "That the ship was not yet built that would take him or these prisoners to Virginia, or any other of the plantations in America. One James Cay, a solid grave Christian man, being one of them, who lived in or about the Water of Leith, told me this, that Mr. Peden said to him, "James, when your wife comes in, let me see her." Which he did. Going to Mr. Peden's room, after some discourse he called for something to drink, and when he asked a blessing, he said, "Good Lord, let not James Cay's wife miss her husband, until thou return him to her in peace and safety, which we are sure will be sooner than either he or she is looking for." Accordingly that same day month that he parted with her at Leith, he came home to her at the Water of Leith.

8. When they were on ship-board in the road of Leith, there was a report that the enemies were to send down thumbikins to keep them from rebelling. At the report of which they were much discouraged; he came above deck, and said, "Why are you so discouraged? you need not fear, there will neither thumbikin nor bootikin come here; lift up your hearts and heads, for the day of your redemption draweth near: and if we were once at London we will all be set at liberty." And when sailing on  
their

their voyage, praying publicly, he said, " Good Lord, such is thy enemies hatred at thee, and malice at us for thy sake, that they will not let us stay in the land of Scotland to serve thee, though some of us have nothing but the canopy of the heavens above us, and thy earth to tread upon; but Lord, we bless thy name, that will cut short our voyage, and frustrate thy wicked enemies of their wicked designs, and some of us shall go richer home than we came from home." James Pride, who lived in Fife, an honest man, being one of them, said many times, " He could assert the truth of this, for, after he came safely home, besides other things he bought two cows, and before that he never had one." I had these accounts both from James Cay and Robert Punton, men worthy of all credit, who was also under the same sentence, who lived in the parish of Dalmony near the Queen's-Ferry.

9. When they arrived at London, the captain who received them at Leith was to carry them no further: the captain who was to receive them there and to carry them to Virginia, came to see them, they being represented to him, as thieves, robbers, and evil doers. But when he found that they were grave Christian men, banished for Presbyterian principles, he said, " He would sail the sea with none such." In this confusion that the one captain would not receive them, and the other would keep them no longer, being expensive to maintain them they were set at liberty, without any imposition of bonds or oaths; and friends at London, and in their way homeward through England, shewed great kindness to them.

10. \* That dismal day the twenty-second of June, in the year 1679, at Bothwell-Bridge, that the Lord's people fell and fled before the enemy, he was forty miles distant, near the border, kept himself retired unto the middle of the day, that some friends said to him, " Sir, the people are waiting for sermon." He said, " Let the people go to their prayers for me, I neither

\* By the Duke of Lauderdale's unheard-of oppression, which was enjoined on all who would not conform; the people was so inflamed as to rise in large bodies; they were headed by one Sir Thomas Hamblton (a distant relation of bishop Burnet's) they inhumanly murdered Archbishop Sharp in his coach. Notwithstanding his provocation and great insolence, and selling the whole state of the church of Scotland with which he was intrusted, and consequently involving them into innumerable difficulties, in depriving them of their religious privileges, and in time their civil also; yet this certainly must be looked upon as a great blot in their character.

Next week after this transaction, a large number met near Glasgow, in a field for divine service; they were attacked by a body of soldiers, but were repulsed. This alarmed the whole kingdom; Lauderdale, the Lord Commissioner of Scotland, sent to the king for immediate assistance. He sent the Duke of Monmouth, who met with them at Bothwell-Bridge, at Hamblton, and soon totally defeated them. Out of the four thousand, which was their full number, near three hundred were killed on the spot, and twelve hundred were taken prisoners.

Two of their preachers were hanged. As many as would sign the above-mentioned bond, were set at liberty, the rest were transported and perished at sea. Bishop Burnet's History, Vol. II. p. 829.

O reader, what dost thou and I enjoy? what would they have given for our precious privileges.



can nor will preach any this day, for our friends are fallen, and fled before the enemy at Hambelton : they are now cutting and hatching them down, and their blood is running like water."

11. After this he was preaching in Galloway, in the forenoon he prayed earnestly for the prisoners taken at and about Bothwell. But in the afternoon when he began to pray for them, he halted, and said, " Our friends at Edinburgh, the prisoners, have done somewhat to save their lives, but as the Lord lives, that shall not do with them, but the sea billows shall be many of their winding-sheets, and the few of them that escape shall be useful for God in their generation." Which was sadly verified thereafter. That which the greatest part of these prisoners did, was the taking of that bond, commonly called the Black-Bond, after Bothwell, wherein they acknowledged their appearance in arms for the defence of the gospel and their own lives, to be rebellion, and engaged themselves never to make any more opposition. Upon the doing of which these perfidious enemies promised them life and liberty ; this with the cursed subtil arguments and advice of several ministers, who went into the New-yard, where they were prisoners, particularly Mr. Hugh Kennedy, Mr. William Creighton, Mr. Edward Jamison, and Mr. George Johnston ; these took their turns in the yard where the prisoners were, together with a letter that was sent from that Erastian meeting of ministers met at Edinburgh in 1679, for the accepting of a third indulgence with a cautionary bond. Notwithstanding the enemies promise, and the unhappy advices of these ministers who were indulged ; after they were ensnared in this foul compliance, they transported two hundred and fifty-five, whereof two hundred and three perished in Orkney seas : this foul step, as some of them told me both in their life, and when dying, lay heavy upon them all their days, and that these unhappy arguments and advices of ministers prevailed more with them than the enemies promise of life and liberty.

In August 1679, fifteen of Bothwell prisoners got indictments of death, Mr. Edward Jamison, a worthy Presbyterian minister, as Mr. Wodrow calls him, was sent from that Erastian meeting of ministers, at the Tolbooth, to these fifteen, who urged the lawfulness of taking the bond to save their lives, and that the refusal of it would be a reflection upon religion and the cause they had appeared for, and a throwing away their lives for which their friends would not be able to vindicate them. He prevailed with thirteen of them ; this sowed in the stomachs of some of these thirteen, and lay heavy upon them, both in their life and death. These prisoners taken at and about the time of Bothwell, were reckoned about fifteen hundred.

The faithful Mr. John Blackadder did write to these prisoners dissuading them from such compliance, and some worthy persons of those prisoners whom he wrote to, said to me with tears, " That they slighted his advice, and followed the unhappy advices of these ministers, who were making peace with the enemies of God, and following their foul steps, for which they would go mourning to their graves. I heard the said Mr. Blackadder

Blackadder preach his last public sermon, before his falling into the enemies hands, in the night-time, in the fields, in the parish of Leviston, upon the side of the Moor, at the new house, on the twenty-third of March, after Bothwell, where he lectured upon Micah iv. from verse 9. where he asserted, "That the nearer the delivery, our pain and showers would come thicker and forer upon us. And that we had been in the fields, but were not delivered, but we would go down to Babylon, that either popery would overspread this land\*, or would be at the breaking in upon us, like inundations of waters!" and preached upon that text, that *No man should be moved with these afflictions, for ye yourselves know that ye are appointed thereunto.* Where he insisted upon, what moving and shaking dispensations the Lord had exercised his people with in the former ages; especially that man of God that went to Jeroboam's Bethel, and delivered his commission faithfully, and yet turned out of the way by an old lying prophet, how moving and stumbling the manner of his death was to all Israel! and earnestly requested us to take good heed what ministers we heard, and what advice we followed. When he prayed, he blessed the Lord "That he was free of both bond and rope, and that he was as clear, willing, and free to hold up the publick, blest standard of the gospel as ever;" and said, "The Lord rebuke, give repentance and forgiveness to these ministers, that persuaded these prisoners to take the bond. For their perishing by sea was more moving and shaking to him than, if some thousands of them had been slain in the field." He was thereafter taken the 6th day of April, by Major Johnston, in Edinburgh, and detained prisoner in the Bass, where he died, As the interest of Christ lay near his heart through his life, among his last words he said, "The Lord would defend his own cause."

12. After the public murdering of these two worthy women martyrs, Isabel Abison and Marion Harvey, in the Grass-Market of Edinburgh, January, 1681, he was in Galloway; a professor of some note, who had more carnal wit and policy than suffer him to be honest and faithful, after reasoning upon

\* Never was this nigher an accomplishment than now. When the Papists assemble as public and as numerous, as any church or meeting in the place; and when converts (such as they are) daily increase, which actually is the case in Norwich and Bury St. Edmunds, &c. &c. and in London particularly, where the number of priests is absolutely past credit, and that of their deluded followers astonishing.—I would seriously ask the penetrating politician if these dangerous innovators deserve not the public notice of justice. And you, my *zealous brethren* in the *ministry* of every denomination, after but a moment's reflection (on Innocent the Eighth's Persecution of the Waldenses: that of France in 1545; the Irish Massacre, and the many Fires in Smithfield and Coventry, &c. made sacred by the *Precious Fuel* of our pious *Ancestors*) the alarm ought not to be sounded from the ramparts of Zion to warn your flocks against the bloody contagion.

But, should the *Almighty* be determined to permit popery to spread or invade our land---one reason out of many may be, to turn the keen arrows of our rapid contentions about non-essentials and splitting of hairs---against these formidable foes, which may be the happy means of procuring those desirable jewels, *Love and Peace* in our happy Zion.

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the grounds of their sufferings, affirmed, " That they would never be reckoned among the number of the martyrs." Mr. Peden said, after musing a little, " Let alone, you'll never be honoured with such a death! and for what you have said against those two honest worthy women, your death shall be both sudden and surprizing." Which was verified shortly thereafter. That man standing before the fire smoaking his pipe, dropt down dead, without speaking more.

13. In the month of June, 1682, he was in the house of James Brown, of Paddockholm, above Douglas, John Wilson, in Lanerick was with him, who suffered martyrdom in the Grass-Market, in Edinburgh, the next year, May, 1683. He lectured at night upon the 7th chap. of *Amos*, and repeated these words in the 9th verse, three times, *And I will rise against the house of Jeroboam with the sword.* He laid his hands on John and said, " John have at the unhappy race of the name of Stuarts. Off the throne of Britain they shall go, if all the world would set side and shoulder to hold them on." Afterwards, in that exercise, he broke into a rapture about our martyrs, saying, " They were going off the stage with fresh gales, and full sails, and now they are all glancing in glory. O if you saw them! how would they astonish you." He again laid his hand on the said John, and said, " Encourage yourself in the Lord, and follow fast John, for you'll get up yonder shortly, over all the hills of difficulties." That night he went to the fields. On the morrow, about six o'clock, John went to seek him, and found him coming to the house; he said, " John, let us go from this house, for the devil is about it, and will take his prey with him." John said, " We will take breakfast e're we go, it is a question when we get the offer again." He said, " No, no, I will eat no more bread in this place, our landlord is an unhappy man, the devil will get him shortly, for he will hang himself." Which very shortly came to pass. His daughter, Jane Brown, was the first that got him in her arms, hanging in the stable. She was reckoned by all to be a grave Christian woman, but from that day had never her health, and died of a consumption at last, after she had been some time in prison for her principles. This passage the said John Wilson reported several times to many, and some yet alive can bear witness of the truth of it.

14. In the year 1680, after the murdering of Mr. Cameron, and these worthies with him at Airdmos, he was near Machline, in the shire of Aire, one Robert Brown, of Cross-house, and one Hugh Pinaneve, factor to the Earl of Lowdon, stabled their horses in that house where he was, and went to a fair in Machline: and in the afternoon when they came to take their horses, Hugh, a wicked wretch, both in principles and practice, brake out in railing against sufferers, particularly against Mr. Cameron: Mr. Peden being in another room, overhearing all, was so grieved, that he came to the chamber-door and said to Hugh, " Sir, hold your peace, e're twelve o'clock you shall know what for a man Mr. Cameron was; God shall punish that blasphemous



blasphemous mouth and cursed tongue of your's, in such a manner as shall be astonishing and affrighting to all that shall see you : and shall set you up as a beacon to all railing Rabshakehs." Robert Brown knowing Mr. Peden, hasted to his horse, being persuaded that his words would not fall to the ground, and fearing that some mischief might befall him for being in the said Hugh's company, They rode home ; Robert went to his own house, and Hugh to the Earl's house, and casting off his boots, he was struck with sickness and pains through his body, with his mouth wide open, and his tongue hanging far out in a fearful manner. They sent for the said Robert, being used to take blood ; he got some blood of him, but all in vain ; he died before midnight. The said Robert, an old man, told me this passage when in prison together.

Nor can RABSHAKEHS hope a milder fate,  
Th'n oppressor, covetous, or lustful great,  
Much less the ATHEIST, (ATHEIST now no more  
Tho' he *Spinoza* were, or HOBBS before.)

15. In the year 1682, he was in Kyle, and preaching upon that text, *The plowers plowed upon my back, and drew long their furrows* ; where he said, " Would you know who first yoked this plough ? It was cursed Cain, when he drew his furrows so long and so deep, that he let out the heart's-blood of his brother Abel, and all his cursed seed will endeavour to follow his cursed example, and that plough has and will go summer and winter, frost and fresh weather, till the world's end, and at the sound of the last trumpet, when all are in a flame, their threats will burn, and their swingle-trees will fall to the ground ; the plough-men will lose the hold of the plough, and the gade's-men will throw away their gades ; and then, O the yelling and shrieking that will be among all his cursed seed, clapping their hands, and crying to hills and mountains, to cover them from the face of the lamb, and him that sits upon the throne, for their hatred of him and malice to his people."

After sermon, when marrying a pair, and the man having the woman by the hand, he said, " Indeed man you have a fine bride by the hand, but I see a covetous devil in her, she is both a thief and a whore, let her go, you will be ashamed of her ;" the man kept fast her hand ; he said, " You will not take my advice, but it will tend to thy disgrace." After marriage, when praying, he said, " Good Lord, many a plough hath been yoked upon the back of thy church in Scotland, Pagans yoked theirs, Antichrist yoked his, and Prelacy her's, and now the plagued Erastian Indulged, they have yoked theirs, and it ill became them. Good Lord, cut their theats that their swingle-trees may fall to the ground." Ensign John Kirkland was witness to this sermon and marriage, he was my very dear acquaintance and told me several times of this, and more of that sermon.

16. About the same time he was marrying two pair, he said to the one, "Stand by, I will not marry you this day;" the bridegroom was anxious to know his reason, and after the other's marriage enquired privately, he said, "You will thank me for this afterwards, and think yourself well quit of her, for she is with child to another wife's husband," which was matter of fact, as time afterwards discovered.

17. Shortly after that stroke at Bothwell, he went to Ireland but did not stay long at that time. In his travels through Gallway, he came to a house, and looked in the good man's face, and said, "They call you an honest man, but if you be so you look not like it, you will not long keep that name, but will discover yourself to be what you are." And shortly thereafter he was made to flee for stealing sheep. In that short time he was in Ireland, the government required of all Presbyterian ministers in Ireland, that they should give it under their hands, that they had no accession to the late rebellion at Bothwell-bridge in Scotland, and that they did not approve of it, which the most part did, and sent Mr. Thomas Gowans, a Scotsman, and one Mr. Paton from the North of Ireland, to Dublin, to present it to the Lord Lieutenant; the which, when Mr. Peden heard, he said, "Mr. Gowans and his brother Paton are sent and gone the devil's errand, but God shall arrest them by the gate." Accordingly Mr. Gowans by the way was struck with a fore sickness, and Mr. Paton fell from his horse, and broke his leg, and both of them were detained beyond expectation. I had this account from some worthy Christians when I was in Ireland.

18. In the year 1682, he married John Brown, in Kyle, at his own house, in Prest-hall, that singular Christian, upon Marion Weir: after marriage, he said to the bride, "Marion, you have a good man to be your husband, but you will not enjoy him long, prize his company, and keep linen by you to be his winding-sheet, for you will need it when you are not looking for it, it will be a bloody one." This came to pass in the beginning of May, 1685, as afterwards shall be made appear.

19. After this, in the year 1682, he went to Ireland again, and came to the house of William Steel, of Glenwhury, in the county of Antrim; he enquired of Mrs. Steel, if she wanted a servant for threshing? She said, they did, and enquired what his wages were a day or week? He said, "The common rate was a common rule to which he assented." That night he was put to the barn, to bed with the servant lad; and that night he spent in prayer, and groaning up and down the barn; to-morrow he threshed with the lad; the next night he spent the same way; the second day, in the morning, the lad said to his mistress, "The man sleeps none, but groans and prays all night, I get no sleep with him, he threshes very well, and not sparing of himself, though I think he has not been used with it, for he can do nothing to the bottling and ordering of the barn, and when I put the barn in order, he goes to such a place, and there he prays for the afflicted church of Scotland, and names many people in the furnace of affliction." He wrought the

the second day, his mistress watched and overheard him praying, as the lad had said; at night she desired her husband to enquire if he was a minister, which he did, and desired him to be free with him, and he should not only be no enemy, but a friend to him. Mr. Peden said, "He was not ashamed of his office;" and gave an account of his circumstances: he was no more set to work, nor to sleep with the lad; he stayed a considerable time in that place, and was a blessed instrument in the conversion of some, and civilizing of others, though the place was noted for a rude wild people, and the fruits of his labour appear to this day. There was a servant maid in that house, that he could not look upon but with frowns; and sometimes when at family worship, he said, pointing to her with a frowning countenance, "You come from the barn and the byer, reeking in your lust, and sits down amongst us, we do not want you, nor any such." At last, he said to William Steel and his wife, "Put away this unhappy lass from your house, for she will be a stain to your family, for she is with child, and will murder it, and will be punished for the same." Which accordingly came to pass, and was burnt at Carrickfergus, which is the usual punishment of murderers of children there. I had this account from John Muirhead, who stayed much in that house, and other Christian people when I was in Ireland.

20. On the 2d day of August, 1684, he was in at Margaret Lumberd's; that day there was an extraordinary shower of big hail, such as he had never seen the like, she said, "What can be the meaning of this extraordinary hail?" He said, "Within a few years there would be an extraordinary storm and shower of judgments poured out upon Ireland: but Margaret, said he, you shall not live to see it;" and accordingly she died before that rebellion, and the rest had a sad accomplishment at Derry and the water of Boyne.

21. On the 2d of February, 1685, he was in the house of one Mr. Vernor, in the same country, at night, he and John Kirkpatrick, Mrs. Vernor's father, a very old worthy Christian, he said to him, "John, the world may well want you and me:" but John said, "Sir, I have been very fruitless and useless all my days, and the world may well want me, but your death would be a great loss." "Well John, you and I will be both in heaven, but your body will have the advantage of mine, for ye will get rest in your grave until the resurrection. But for me, I must go home to the bloody land, (for this was his ordinary way of speaking, bloody or sinful land, when he spoke of Scotland) and die there, and the enemies out of their great wickedness will lift my corpse to another place; but I am very indifferent, John, for I know my body shall lie among the dust of the martyrs, and though they should take my old bones and make whistles of them, they will be all gathered together in the morning of the resurrection: and then John, you and I, and all that will be found having on Christ's righteousness, will get day about with them, and give our hearty assent to their eternal sentence of damnation." The same night, after this discourse, while  
about



about family worship, about ten or eleven o'clock, explaining the portion of scripture he read, he suddenly halted and hearkened, and said, three times over, "What's this I hear?" And hearkened again a little time, and clapped his hands and said, "I hear a dead shot at the throne of Britain, let him go yonder, he has been a black sight to these lands, especially poor Scotland; we're well quit of him; there has been many a wasted prayer bestowed on him." And it was concluded by all, the same hour, in the same night, that unhappy man, Charles II. died. I had this account from John Muirhead and others, who were present, and confirmed in the truth of them by some worthy Christians, when I was in Ireland.

22. Upon the 4th of February following, 1685, he preached at a wood side, near the said Mr. Vernor's house, read the whole of the 59th psalm; after reading, he charged his hearers, "That none of those open their mouth to sing, but those who could do it knowingly and believingly;" for some few lines, few opened their mouths, but as John Muirhead and John Waddel, who were present, two solid Christians, and great sufferers, who lived and died in the parish of Cambusnethen, or Shots, said to me, "They and the greater part could not contain and forbear singing, but broke out with their hearts and whole strength, so that they were never witness to such loud singing, through the whole psalm." After singing, in his preface to his sermon, he cried out, "Pack, and let us go to Scotland; pack, and let us flee to Scotland, let us flee from one devouring sword and go to another; the poor honest lads in Scotland, are running upon the hills, and have little either meat or drink, but cold and hunger, and the enemy are pursuing them and murdering them wherever they find them. Their blood is running like water upon scaffolds and fields: rise, let us go and take part with them, for fear they bar us out of heaven. Oh secure Ireland! a dreadful day is coming on thee within a few years, that they shall ride many miles, and shall not see a smoking house in thee. Oh hunger, hunger in Derry, many a black, pale face shall be in thee, and fire, fire (upon a town, whose name I have forgot, which was all burnt to ashes.) This had an exact accomplishment four years thereafter. And for the prophanity of England, and a formality and security of Ireland, for the loathing and contempt of the gospel, covenant-breaking, and burning; and for shedding innocent blood in Scotland, none of these lands shall escape e're all be done. But notwithstanding, I'll tell you good news, keep in mind this year, month, and day, and remember that I told you that the enemies have got a shot beneath the RIGHT WING, and they may rise and fly like a shot bird, but e're this day seven years, the strongest of them all shall fall." Then upon the 6th he was in that wood all day, and at night he came into the same Mr. Vernor's house, where several of our Scots sufferers were: he said, "Why are you so discouraged? I know you've got ill news of the dreadful murder of your friends in Scotland; but I'll tell you good news, that unhappy treacherous, lecherous man, who has made the Lord's people in Scotland

land tremble these many years past, has got his last glut in a lordly dish from his brother, and he's lying with cold in his mouth". The news of this came not to Ireland for twenty-four hours thereafter. The aforefaid John Muirhead and John Waddel, and other of our Scots sufferers who had heard him preach the sabbath before, conceived that this was the shot under the right wing, that he spake of Charles II's. death the Friday night before.

23. After this he longed to be out of Ireland, what through the fearful apprehensions of that dismal day of rebellion in Ireland that came upon it four years thereafter, and that he might take part with the sufferers of Scotland, he came near the coast one morning; John Muirhead came to him, lying within a hedge, he said, "Have ye any news John?" John said, "There is great fear of the Irish rising;" he said, "No, no, the time of their rising's not yet; but they will rise, and dreadful will it be at last." He was long detained waiting for a bark\*, not daring to go to public ports, but to some remote creek of the sea; Alexander Gordon, of Kinsluir in Galloway, had agreed with one; but Mr. Peden would not sail with him, Mr. Peden having somewhat of the foresight of what he did prove afterwards; in the beginning of August. Before this, Kinsluir was relieved at Enterkin Paith, going from Drumsfries to Edinburgh prisoner, when the news of it came to Ireland, our Scots sufferers, (their acquaintance,) were glad of the news, especially that Kinsluir was escaped: he said, "What means all this Kinsluiring, Kinsluiring? There's some of them relieved there, that one of them is worth many of him, ye'll all be ashamed of him e're all be done." Being in this strait, he said to Robert Wark, who is yet alive near Glasgow, an old worthy Christian, worthy of credit, "Robert, go and take such a man with you, and the first ye can find compel them, for they will be like the dogs of Egypt, not one of them will move their tongue against you." Accordingly Robert and his comrade found it so, and brought her to that secret place where he was; Robert and his comrade came and told him; he was glad and very kind and free: he seemed to be under a cloud at that time; he said, "Lads, I have lost my prospect wherewith I was wont to look o'er to the bloody land, and tell you and others what enemies and friends were doing. The devil and I puddles and rides time about upon each other: but if I were uppermost again I shall ride hard and spur gall well. I've been praying for some time for a swift passage over to the sinful land, come of us what will, and now Alexander Gordon is away with my prayer wind, but it were good for the remnant in Scotland, he never saw it, for as the Lord lives he shall wound that interest ere he go off the stage; (which sadly came to pass in his life;" and was a reproach to it at his death). A little before they came off he baptized a child to John Maxwell, a Glasgow man, who was fled over from persecution: in his discourse before baptism he burst out

\* A small boat or ship that put in at creeks.

in a rapture, foretelling that black day that came upon Ireland and sad days upon Scotland, the mother of the child is yet alive in Glasgow, who told me this, that in the time he was asserting these things she was thinking and wondering what ground or assurance he had for them, he cried aloud and shaking his hand at her, said, "Woman, thou art thinking and wondering within thyself, whether I be speaking those things out of visions of my own head, or if I be taught by the Spirit of God. But I tell thee woman, that thou shalt live and see that I am not mistaken." She told me that she was lately delivered, and out of her great desire to have her child baptized before he came off, that she took travail too soon, and being weak and so surprized, hearing him mention the thoughts of her heart, that she had almost fallen off the chair. At this exercise he told them, he could not leave Ireland until he had done this, and that this was all he had to do in it. After baptism, she sat down to breakfast; while he was asking a blessing, he took up the bread and with much affection and enlargement of soul, said, "Lord here is a well covered table for us, but O what becomes of the poor young honest hearted lads in Scotland that shames us all, in staying and holding up their wounded swooning mother's head; now of all the children she has brought forth, there's none will avowedly take her by the hand; and the poor cold hungry lads upon the hills, for the honour of thy own cause let them not starve; thou causedst a ravenous beast greedy of flesh itself to feed Elijah, and thou fedst thy people in the wilderness with angel's food, and blessed a few loaves and small fishes, and made them sufficient for many, and had experience of want, weariness, cold, and hunger, and enemies daily hunting for thy life while in the world; look to them and provide for them: we'll all get the black stone \* for leaving him and them."

The waiters being advertised of the bark in that place, they and other people came upon them, which obliged them that were to come off to secure the waiters and people altogether for fear of the garrison of Carrickfergus apprehending them, being near to it, which obliged them to come off immediately, however it might be with them. After that, twenty-six of our Scots sufferers came aboard: he stood upon the deck and prayed, being not the least wind, where he made a rehearsal of times and places, when and where the Lord had heard and answered them in the day of their distress, and now they were in a great strait, waving his hand to the west, from whence he desired the wind, saying, "Lord, give us a loof full of wind, fill the sails; Lord give us a fresh gale, and let us have a swift and safe passage over to the bloody land, come of us what will." John Muirhead, Robert Wark, and others that were present, told me that when he began to pray, the sails were all hanging strait down, but e're he ended they were like blown bladders. So with twenty-six sufferers that were with them, he arrived safe in Scotland,

\* That was a sign of condemnation, as was the white stone of absolution in the courts of judicature anciently. See Rev. ii. 17.



after a very swift passage. While on his passage when he was at prayer, he said, " Lord, thou knowest the bloody spirits of thy enemies, lay an arrest upon them, that they may not entirely put an end to the faithful. Their time is not yet, though *Monmouth* and *Argyle* are coming, they'll work no deliverance." At this time there was no report of their coming, neither did they come until some weeks afterwards. In the morning after they landed, he lectured before they parted, they sitting on the side of a little hill, where he had fearful threatenings against Scotland, saying, " The time was coming when they may travel many miles in Galloway and Nithsdale, Air and Chiddisdale, and not see a smoking house, nor hear a cock crow : (and further said) that his soul trembled to think what would become of the indulged, backslidden MINISTERS in Scotland, as the Lord lives, none of them should ever be honoured to put a right pin in the Lord's tabernacle, nor assert Christ's kingly prerogative as king and head of his church." To the same purpose said the never to be forgotten Donald Cargill, within eight hours of his martyrdom, that he feared, though there were not another ministry on all the earth, God would make no more use of them in a national reformation; but that dreadful judgments would ensue upon themselves, and a long curse upon their posterity." And Rutherford said, in his days, 1656, " That sad and heavy were the judgments, and indignation from the Lord that was abiding the unfaithful watchmen of Scotland;" (meaning the unhappy Resolutioners.) When ended, he prayed earnestly for many things : particularly that their Ireland-sins might be buried in that place, and might not be spread with them through the sinful land.

24. When the greater part took their farewell of him, he said to the rest, " To what house or place will we go?" One Hugh Kennedy said, " We will go to such an house;" he said, " Hewie, you will not get your nose set there, for the devil and his children are there." Notwithstanding Hugh went, and found the house full of the enemies. And that night, a woman of that house made away with herself. Hugh came quickly back, and told him. He said, " We'll go to such an house, I have an errand there." When they went, the good woman was dying under great doubts and fears; where he was a blessed instrument of comfort to her. And said to Hugh, " Hewie, this is the errand I had here."

25. They went eastward, somewhat contrary to his inclination, until they came to the top of an hill, upwards of two miles distant from the house to which they designed. He halted and said, " I will not go one foot further this way, there is undoubtedly danger before us." A shepherd being there, he gave him a groat, and desired him to go to that house, and fetch them meat and news : when the lad came to the house, the good woman halted, and gave him meat to them, saying, " Lad, run and tell them that the enemies are spread about, and we are every minute looking for them here." As the lad was going from the house, eighteen of the enemy were near, crying, " Stand dog." The lad run, and six of them pursued half a mile, and fired

at him, the ball went close by his head; all that time Mr. Peden continued in prayer for him along with the rest, (being twelve men). When praying, he said, "Lord, shall the poor lad that's going our errand, seeking bread to support our lives, lose his? Direct the bullets by his head, however near, let them not touch him; good Lord, spare the lap of thy cloak, and cover the poor lad." And in this he was heard and answered, in that there was a dark cloud of mist parted him and them.

In iron clouds was hid the publick light,  
And impious mortals fear'd their dire pursuit.

26. About this time there was an honest, poor woman brought him and them some bread and milk, when asking a blessing, he said, "As the times go now in this bloody land, this poor woman has endangered her life, in bringing bread to support ours; we cannot pay her for it, but Lord, it is for thy sake she has brought it, there's no need that she should be a loser at thy hand, thou givest plenty of bread to many that are not so worthy of it: giving does not impoverish thee, and withholding does not enrich thee: give this poor woman twenty cakes for these few." The woman afterwards asserted, at sundry times, this prayer was answered. She had been straitened for bread many times before, but ever after this was amply provided for.

27. About this time, upon a sabbath night, he preached in a sheild, or sheep-house, in a desert place, a man standing at the door, as he, came in he grasped him, and said, "Where are you going, Sir, and what brought you here? Go home, Sir, go home, you've neither art nor part with us, there will be a black account heard of you e're long." Accordingly, very soon after, he went to Edinburgh and took that black test. That night he lectured upon the 7th chap. of *Amos*. *And I will set a plumb-line in the midst of my people the house of Israel.* He cry'd out, "Oh! how few of the MINISTERS in Scotland, will answer this plumb-line, Lord, send us a WELWOOD, a CARGILL, and a CAMERON, and such as they, and make us quit of the rest. And I will rise against the house of Jeroboam with the sword." He said, "I'll tell you good news; our Lord will take a feather out of Antichrist's wing, which will bring down the Duke of York, and banish him out of these kingdoms, and will remove the bloody sword from above the heads of his people, and there shall never a man of the name of Stuart sit upon the throne of Britain, after the Duke of York, whose reign is now short, for their leachery, treachery, tyranny, and shedding of the precious blood of the Lord's people. But oh! black, black, black will the day be that will come upon Ireland, that they shall travel forty miles and not see a smoking house, nor hear a cock crow." At this he started up to his feet, and clapt his hands, and with a ravishing voice cried aloud, "Glory, glory to the Lord that has accepted a bloody sacrifice, of a sealed testimony of Scotland's hand, we have a bloody cloth to hold up, and the lads that got  
the

the bullets through their heads, the last day at Glentroll, their blood has made the cloth the redder : when our Lord looks upon the bloody cloth, he will keep the sword of his avenging justice in the sheath for a time ; but if Scotland shall not consider the merciful day of their visitation ; nor his long suffering patience, and forbearance, lead them to repentance, as we fear it will not, but harden them in their sin, and the greater part turn Gospel-proof, and wax worse and worse ; then will the Lord accomplish all that he has threatened, of this well deserved, foreseen and foretold day of vengeance ; when he begins he will also make an end, especially against the house of Eli, for the iniquity which they cannot but know." When ended, he and those that were with him, laid down in the sheep-house, and got some sleep : he rose early, and went up the water-side and stayed long, when he came into them, he sung the 32d psalm, from the 7th verse to the end, when ended he repeated the 7th verse,

Thou art my hiding-place, thou shalt  
From trouble set me free ;  
Thou with songs of deliverance  
About shall compass me.

Saying, " These and the following are sweet lines, which I got at the water-side this morning, and we'll get more to-morrow, and so we'll get daily provision ; he was never behind with any that put their trust in him, and he will not be in our debt, nor any who truly depends on him, and so we'll go on in his strength making mention of his righteousness, and of his only." The aforesaid James Cuibson went eight miles with him ; when he took good night, he said, " Sir, I think I'll never see you again : " he said, " James, Ye and I will never meet again in time : " and two several times when he went to Ireland before, when they parted he told him they would meet again. The said James, John Muirhead, and others of our sufferers who were present, gave me these accounts.

28. Shortly after they had landed from Ireland and Gallway, the enemy got notice, they being then in garrisons, foot and horse, and it being in murdering times, the alarm came to them in the morning, that foot and horse were coming upon them. The aforesaid John Muirhead being seized with a violent pain in his head ; they started up to escape, he said, " Stay, stay lads, let us pray for old John e're we go : " he stood up and said, " Lord, we hear that thy enemies and ours are coming upon us, and thou hast laid thy hand of affliction upon old John, have pity upon him, for thy enemies will have none, his blood will run there where he lies, spare him at this time, we know not if he be ready to die." And as John told me with the tears in his eye, the pain of his head, and the indisposition of his body quite left him, and he started up and ran with the rest. The enemies seeing them, pursued them hard, sometimes the horse, and sometimes the foot being near them ; Providence so ordered, that



they rode their horses into a certain spot, surrounded with moss and bogs ; while the enemy were thus intangled, they ascended and got over a little hill, so that the enemy lost sight of them. He stood still and said, " Let us pray here, for if the Lord hear not our prayers, and save us, we are dead men, and our blood will run like water ; if we must die, let the enemy kill us, and let our blood fill up their cup, that the day of vengeance that's coming upon them may be hastened." Then he began and said, " Lord, it is thy enemies day, hour and power ! they may not be idle, but hast thou no other work for them, but to send them after us ? Send them after those to whom thou wilt give strength to flee, for our strength's gone, twine them about the hill, Lord, and cast the lap of thy cloak o'er old Sandy and these poor creatures, and save us this one time, and we'll keep it in remembrance, and tell it to the commendation of thy goodness, pity, and compassion, what thou didst for us at such a time.

Faith is the gift of God, and 'tis the scope,  
The sum and substance of a *Christian's* hope.

In the mean time, there was a dark cloud of mist that past bewixt them : after prayer he ordered two of them to give notice of the enemies motion, and the rest to go alone, and cry mightily to the Lord for deliverance. In the mean time that they were thus exercised, there came posts to the enemy, for them to go and pursue Mr. Renwick, and a great company with him. After the enemy were gone, he called them together, and said, " Let us not forget to return thanks to the Lord, for hearing and answering us in the day of our distress ;" and charged the whole creation to praise the Lord, and adjured the clouds to praise him. Then he sat down at the side of a well, and enquired if they had any crumbs of bread ? Some of them had some few crumbs, when asking a blessing, he said, " Lord, thou who blessed the few loaves and fishes, and made them sufficient for so many, bless this water and these crumbs to us, for we thought we should never have needed any more of these creature-comforts.\*"

29. A few days after this, the aforesaid James Muirhead was in a house alone, at a distance from the rest ; and in the morning was a dark mist, and he knew not whither to go, or where to find them, only he heard him speak of the name of a place where he was to baptize some children. He gave a sixpence to a lad to conduct him to that place, which was six miles distant : when he came, he was praying after baptism : he came to John and said, " Poor straying sheep, how came you to stray from the rest ? I had a troubled morning for you, do not this again, otherwise it will fare the worse with you."

30. About this time, he and John Clark were in a cave in Galloway, they had wanted meat and drink long, he said, " John, better be thrust through with the sword than pine away with

\* Reader prize, but do not abuse fullness of bread.

hunger ; the earth and the fulness thereof belongs to my master, and I have a right to as much of it as will keep me from fainting in his service : go to such a house and tell them plainly, that I have wanted meat so long : they will willingly give it :” John said, “ Sir, I am not willing to leave you in this place alone, for some have been frightened by the devil in this cave.” “ No, no, John, you need not fear that, I will venture of him for a time.” John went, and the people willingly gave him some meat : when he came back, he said, “ John, it is very hard living in this world, incarnate devils above the earth, and devils beneath the earth, the devil has been here since ye went away, I have sent him off in haste, we’ll be no more troubled with him this night.”

31. A little after this, he being yet in Galloway, John Muirhead and some others being with him. John said to him, “ This is a very melancholy weary time,” (it being a time when they were killing and murdering the people of God), he replied, “ There are more dark weary days to come, when all your pulpits will be full of Presbyterian ministers, and it will turn so dark upon you, that many shall not know what to do, whether to hear or to forbear ; and they shall then be reckoned happy that got through Pentland, Bothwell, and Airdmoss, and got fairly off the stage, and got martyrdom for Christ : for the ministers will cut off many of the most serious and zealous godly, but before that time I’ll be hid in a grave.” They enquired, what will become of the testimony of the church of Scotland ? Then he plucked the bonnet from his head and threw it from him, saying, “ See how my bonnet lies ; the sworn-to and sealed testimony of the church of Scotland will fall from among the hands of all parties, and will lye as close upon the ground as you see my bonnet lye. How lamentably is this accomplished, to the observation of all who see with half an eye ?”

32. At this time it was seldom that Mr. Peden could be prevailed with to preach ; frequently answering and advising people to pray much, saying, “ It was praying people that would get through the storm, they would get preaching both much and good, but not much good of it until judgments be poured out, to lay the land desolate. And at other times, we needed not look for a great or good day of the gospel, until the sword of the French were amongst us, to make a dreadful slaughter, and then after that brave good days :” he and Mr. DONALD CARGILL saw, as it had been with one eye and spake with one breath ; and frequently when they prest him to preach, he had the same expressions in his answers.

33. There were three lads murdered at Wigton, at the same time he was praying at Craigmyne, many miles distant, he cried out, “ There’s a bloody sacrifice put up this day at Wigton, these are the lads of Kirkly.” And these who lived near, knew not of it till it was past. I had this account from William

M'Dougal, an old man in Ferry town, near Wigton, worthy of credit, who was present.

34. After this, in Auchenrooyth Muirs, in Nithsdale, Captain John Mathison and others being with him, they were alarmed that the enemies were coming fast upon them; they designed to put him in some hole, and cover him with heath; he being not able to run hard by reason of age, he desired them to forbear a little, until he prayed, where he said, "Lord, we are ever needing at thy hand, and if we had not thy command to call on thee in the day of our trouble, and the promise of answering us in the day of our distress, we wot not what would become of us; if thou hast any more work for us in thy world, allow us the lap of thy cloak this day again, and if this be the day of our going off the stage, let us get honestly off, and comfortably thorough, and our souls will sing forth thy praise to eternity for what thou hast done to us, and for us." When he ended he ran by himself a little, and came quickly back, saying, "Lads, the bitterest of the blast is over; we'll be no more troubled with them to day." Foot and horse came the length of Andrew Clark's in Auchengroch, where they were covered with a dark mist; when they saw it, they roared like fleshy devils as they were, crying out, "There's the confounded mist again, we cannot get these damned whigs pursued for't. I had this account from Captain John Mathison, who was one of the company."

35. About this time he was in a house, in the shire of Air, where James Neilbit was staying, (yet living in the castle of Edinburgh), who can bear witness to the truth of this. At night as he was standing before the fire, where he uttered some imprecations upon the cursed intelligencers\*, saying, "Who have told the enemy that I'm come out of Ireland?" when James took him to the place where he was to rest a little; James said, "The servants take notice of your imprecations upon the intelligencers:" he said, "Ye will know to-morrow, before nine of the clock, what ground I have for it; I wish thy head may be preserved, for it will be in danger for me: I'll take my own time and be gone from this house." Some time of that night he went to a desert place, and hid himself in a moss bog, the next morning James was going to the field. About eight o'clock there was a troop of the enemies surrounding the house; when James saw them he ran; they pursued him hard, and he got to a moss, where they could pursue him no further with horses; they fired upon him, and he having knots on his hair on each side of his head, one of the bullets took away one of the knots. He ran where Mr. Peden was, who said, "Oh Jamie, Jamie, I am glad your head's safe, for I knew it would be in danger;" he took his knife and took away the other knot.

36. About this same time, James Wilson, in Douglass, a singular good man known to many, was in Airdmoss, and being together some time without speaking, as Mr. Peden's ordinary manner was,

\* Informers,



when there was any extraordinary thing in hand. They came to Mr. Cameron's \* grave, where he and eight others were buried. After some time sitting upon the grave, he gave James a clap on the shoulder with his heavy hand and said, "James, I'm going to tell you a strange tale:" James said, "I'm willing to hear't." He said, "This is a dreadful day, both of sinning and suffering: but, said he, though it be a dreadful day, it will not last long: this persecution will be stopt within a few years, but I will not see it. And you are all longing and praying for that day, but when it comes you will not crack so much of it as you think; and ye're a vain man, James, and many others, with your bits of paper and drops of blood (meaning our martyrs, testimonies of blood) and who but you and your bits of paper and drops of blood? But when that day comes, there will be a swarm of indulged, lukewarm ministers come out of Holland, England and Ireland, together with a swarm of them at home, and some young things that know nothing, and they will hye together in a general assembly: and the red hands with blood, and the black hands with defection, will be taken by the hand, and the right hand given them by our ministers, and ye will not know who has been the persecutor, complier, or sufferer; and your bits of

\* The Cargillites and Cameronians, (so called from two eminent preachers of those names) published a formal declaration, wherein they renounced all allegiance to the King---their reason was, that he had broke his coronation oath by breaking the SOLEMN LEAGUE AND COVENANT, therefore had forfeited his right to the throne. As they were affixing this to the market-cross of Dumfries, the guards attacked them; the great Cameron was killed on the spot; Hackston and Cargill were taken; the former was taken before the council, but would not own their authority. He was so weak by reason of his wounds that they were afraid he would die in the examination: so he was sentenced to have both his hands cut off, and then to be hanged. All this he suffered with a constancy that amazed all people: he seemed all the while to be in a rapture, and insensible of what was done to him. When his hands were cut off, he asked like one unconcerned if his feet must be cut off likewise: yea, to compleat the astonishment, so amazingly strong was his heart, notwithstanding the loss of blood, that when he was cut up, and his heart hung out, it continued to palpitate some time on the point of the hangman's knife. Cargill and many others suffered with so wonderful patience and fortitude, that though the Duke sent the offer of pardon to them on the scaffold, if they would only say, "God bless the King," it was refused with great neglect: one of them, a woman, said very calmly, "She was sure God would not bless him, therefore she would not take his name in vain." Another woman, with more spirits, said, "She would not worship this idol, nor acknowledge any other King or Head of the church but CHRIST:" so both were hanged together with fourteen more at the same time; all of them seemed glad to suffer for their opinions, (and I may add---and for conscience sake).

It is undeniable that men who die maintaining any opinion, shew that they are firmly persuaded of it. Thus, the martyrs of the first age, who died for asserting a matter of fact, such as the Resurrection of Christ, or the miracles they had seen, shewed that they were well persuaded of the truth of those facts. Bishop Burnet's Hist. Vol. 2. Page 888.

N. B. By comparing this with the 19th paragraph it seems Mr. Peden was now in Ireland and continued three years.

\* By bits of paper he meant, their punctual renewing the *solemn league and covenant*. By drops of blood, he means the blood of their martyrs.---In this they seemed to rejoice,

paper

paper and your drops of blood will be shut to the door, and never a word more of them, and ye and your testimony cut off at the web's end." He gave him another fore clap upon the shoulder, saying, "Keep mind of this, James Wilfon, for as the Lord lives it will surely come to pass." James Wilfon told me this shortly thereafter, and renewed it again at the first general assembly, when he and I and many others saw the accomplishment of this in every particular to our great grief.

37. In the beginning of May, 1685, he came to the house of John Brown and Marion Weir, whom he married before he went last to Ireland, where he stayed all night, and in the morning when he took his farewell, he came out at the door, saying to himself, "Poor woman, a fearful morning," twice over, "a dark misty morning." The next morning betwixt five and six o'clock, John Brown having performed the worship of God in his family, was going with a spade in his hand. The mist being very dark, knew not till bloody Claver-house compassed him with three troops of horse, brought him to his house, and there examined him, who, though he was a man of a stammering speech, yet answered him distinctly, and solidly, which made Claver-house to examine these whom he had taken to be his guides through the muirs, if ever they had heard him preach. They answered, "No, no, he was never a preacher." He said, "If he has never preached, he has prayed much in his time." He said to John, "Go to your prayers, for you shall immediately die." When he was praying, Claver-house interrupted him three times. One time that he stopt him, he was praying "that the Lord would spare a remnant, and not make a full end in the day of his anger." Claver-house said, "I gave you time to pray, and ye're begun to preach." He turned about upon his knees and said, "Sir, ye know neither the nature of preaching nor praying, that calls this preaching:" then continued without confusion. When ended, Claver-house said, "Take good night of your wife and children;" his wife standing by, and her child in her arms, and another child of his first wife's. He came to her, and said, "Now Marion, the day is come that I told you would come when I spake first to you of marrying me:" she said, "Indeed, John, I can willingly give you up;" then he said, "That's all I desire. I have no more to do but die; I have been prepared to meet with death for many years." He kissed his wife and children, and wished purchased and promised blessings to be multiplied upon them, and his blessing. Claver-house ordered six soldiers to shoot him: the most part of the bullets came upon his head, which scattered his brains upon the ground. Claver-house said to his wife, "What thinkest thou of thy husband now, woman?" She said, "I thought ever much good of him, and as much now as ever." He said, "It were but justice to lay thee beside him:" she said, "If you were permitted, I doubt not but your cruelty would go that length; but how will you answer for this morning's work?" He said, "To man I can be answerable, and for God, I'll

I'll take him in my own hand." Claver-house mounted his horse and marched, and left her with the corps of her dead husband lying there: she set the children upon the ground, and gathered his brains, and tied up his head, and straightened his body, and covered him with her plaid, and sat down and wept over him; it being a very desert place, and far from neighbours. It was sometime before any friends came to her; the first that came was a very fit hand, that old singular Christian woman in Cumerhead, named Elizabeth Menzie, three miles distant, who had been tried with the violent death of her husband at Pentland, afterwards of two worthy sons, Thomas Weir who was killed at Drumclog, and David Steel, who was suddenly shot afterwards when taken. The said Marion Weir, sitting upon her husband's grave-stone, told me, "That before that she could see no blood, but she was in danger of fainting, and yet was helped to be a witness to all this without either fainting\* or confusion, except when the shots were let off her eyes dazzled. His corps were buried at the end of the house where he was slain, with this inscription on his grave-stone:

In earth's cold bed, the dusty part here lies  
Of one who did the earth as dust despise;  
Here, in this place from earth he took departure,  
Now he has got the garland of the martyr.

This murder was committed betwixt six and seven in the morning; Mr. Peden was about ten or eleven miles distant, having been in the fields all night: he came to the house betwixt seven and eight, and desired to call in the family that he might pray amongst them: He said, "Lord, when wilt thou avenge Brown's blood: Oh, let Brown's blood be precious in thy sight; hasten the day when thou'lt avenge it with Cameron's. O for that day when the Lord will avenge all theirs, Cargill's, and many other of our martyrs names and blood." When ended, John Muirhead enquired what he meant by Brown's blood, he said, twice over, "What do I mean? Claver-house has been at the Presbil this morning, and has cruelly murdered John Brown, his corps are lying at the end of his house, and his poor wife sitting weeping by them, and not a soul to speak comfortably to her. This morning after the sun-rising I saw a strange apparition in the firmament, the appearance of a very clear bright-shining star, fall from heaven to the earth. And indeed there is a clear shining light fallen this day, the greatest Christian that ever I conversed with."

38. After this, two days before Argyle was broken and taken, he was near to Wigtown in Galloway, a considerable number of men were gathered together in arms to go to his assistance, they

\* Where can we find a more moving and practical comment on that heart-cheering text—*As thy day is so shall thy strength be!*—"Blessed God thy promise never fails."



pressed him to preach, but he positively refused, saying, " He would only pray with them;" where he continued long, and spent some part of that time in praying for Ireland, pleading " that the Lord would spare a remnant and not make a full end in the day of his anger, and would put it in the hearts of his own to flee over to this bloody land, where they would find safety for a time." After prayer they got some meat, and he gave every one of his old parishioners that were there, a piece out of his own hand, calling them his children; where he advised all to go no further, " But for you that are my children, I discharge you to go your foot length, for before you can travel that length he will be broke, and though it were not so, God will neither honour him nor Monmouth to be instruments of a good work for his church, they have dipt their hand so far in the persecution." And that same day that Argyle was taken Mr. George Barclay was preaching, and persuaded men in that country to go to Argyle's assistance. After sermon he said to George, " Now Argyle is in the enemies hands and gone," though he was many miles distant. I had this account from some of these his children who were present. And last from Mr. George Barclay's self.

39. After this he was to preach at night at Pardaroch in Carrick; the mistress of the house went and told the enemy, and came back to the house that she might not be suspected: Mr. Peden being in the fields came in haste to the door and called the mistress and said, " Ye've play'd a bonny sport to yourself, by being so loose tongued; the enemy is informed that I was to drop a word this night in this house, you'll repent it; to-morrow morning the enemy will be here; and ye'll have an ill red-up house: farewell, I'll stay no longer in this place." To-morrow morning both foot and horse were about the house.

40. In the same year, within the bounds of Carrick, John Clark in Muirbrook being with him, said, " Sir, what think ye of this present time? Is it not a dark and melancholy day, and can there be a more discouraging time than this?" He said, " Yes, John, this is indeed a dark discouraging time, but there will be a darker time than this, these silly graceless, wretched creatures the CURATES shall go down, and after them shall rise a party called Preysbyterians, but having little more than the name, they shall as really as Christ was crucified without the gates of Jerusalem on Mount Calvary, bodily, I say they shall as really crucify Christ in his cause and interest, in Scotland, and shall lay him in his grave, and his friends shall give him his winding-sheet and he shall ly as one buried for a considerable time; O! then John there shall be darkness and dark days, such as the poor church of Scotland never saw the like of them; nor shall see if once they were over: yea, John, this shall be so dark, that if a poor man would go between the east sea-bank and the west sea-bank seeking a minister to whom they would communicate their case or tell them the mind of the Lord concerning the times and state of their souls, he should not find one." John asked  
where

“where the testimony should be then?” He answered, “In the hands of a few, who shall neither have minister nor magistrate amongst them, who shall be despised and undervalued by all, but especially by these ministers who buried Christ, but after that he shall get up upon them, and at the crack of his winding-sheet as many of them as are alive, who were at the burial, shall be distracted and mad for fear, not knowing what to do: Then John there shall be brave days, such as the church of Scotland never saw the like, but I shall not see them.”

41. In the same year 1685, preaching in the night time in a barn at Carrick upon that text, Psa. lxviii. 1, 2. *Let God arise and let his enemies be scattered. Let them that hate him flee before him: As smoke is driven so drive thou them.* So insisting how the enemies and haters of God and godliness are tossed and driven as smock or chaff by the wind of God’s vengeance while on earth, and that wind would blow and drive them all to hell in the end: Stooping down, there being chaff among his feet, he took a handful of it, and said, “The duke of York, the duke of York, and now king of Britain, a known enemy to God and godliness; it was by the vengeance of God that ever he got that name, but as you see me throw away that chaff, so the wind of that vengeance shall blow and drive him off that throne, and he nor no other of that name shall ever come on it again.”

Tremendous kings o’er nations sway,  
Their subjects tremble and obey;  
But kings themselves must humble prove,

42. About this time preaching in Carrick in the parish of Camnel, in the day time in the fields, David Mafon, then a professor, came in haste trampling upon the people to be near him, he said, “There comes the devil’s rattle-bag, we do not want him here.” After this the said David became officer in that bounds, and an informer, running and summoning the people to their unhappy courts for their non-conformity. For that, he, and his got the name of the devil’s rattle-bags, and to this day do: since the Revolution, he complained to his minister, that he and his got that name: the minister said, “Ye well deserved it, and he was an honest man that gave you it, you and yours must enjoy it, there’s no help for it.”

43. A little before his death he was in Auchinloch (where he was born, in the house of John Richman, there being two beds in the chamber, one for him and one for Andrew —: when Andrew went to bed he heard him very importunate with the Lord, to have pity upon the west of Scotland, and spare a remnant, and not make a full end in the day of his anger: and when he was off his knees walking up and down the chamber, crying out, “Oh the monzies, the French monzies; see how they run, how long will they run? Lord cut their ham-sinews and slay their running.” Where he continued all night, sometimes on his knees, and sometimes walking. In the morning they enquired what he meant by the monzies, he said,  
“Oh!

“ Oh! firs, ye’ll have a dreadful day by the French monzies, and a set of wicked men in these lands who will take part with them, the west of Scotland will pay dearly for it; they’ll run thicker by the water of Air and Clyde, than ever the Highland men did.” I lay in that chamber three years ago, and the said John Richman and his wife told me that these were his words. At other times to the same purpose, saying, “ Oh! the monzies, the monzies will be thorow the breadth and length of the south and west of Scotland. O! I think I see them at our fire-side, slaying man and wife and children, the remnant will get a breathing, but they will be driven to the wilderness again, and their sharpest showers be last.”

To the same purpose spake these two following ministers, Mr. Thomas Lundie, a godly minister in the north at Rotry, his sister, a lady in that country, who died in the year 1683, gave the following accounts; Mr. Lundie, after some sickness and seeming recovery again which comforted them, but one morning slaying longer than ordinary in his chamber, the aforesaid lady knocking at his chamber door, opened it, and found him more than ordinary weighted down: she asked him the reason, seeing he was now better: whereupon smiling, he said, “ Within a few hours I’ll be taken from you; but alas for the day that I see coming upon Scotland; the Lord has letten me see the French marching with their armies thorow the breadth and length of the land, marching to their bridle reins in the blood of all ranks, and that for a broken, burnt, and buried COVENANT; but neither ye nor I will live to see it.” As also one Mr. Douglas, a godly minister in Galloway, a little before his death, seeming as slumbering in his bed, his wife and other friends standing by, when he awaked, he seemed more than ordinary weighted, and groaned heavily, saying, “ Sad days for Scotland:” His wife asked what will be the instruments? he said, “ The sword of foreign enemies, they will be heavy and sharp, but not long; but they will not be yet, but not long to them: but O! glorious days on the back of them to poor wasted Scotland.”

44. Some notes of his last Preface \* in the Cloomwood †, at the water of Air, a little before his death.

“ My Master is the rider and I’m the horse. I never love to ride but when I find the spurs; I know not what I have to do amongst you this night, he wished it might be for their good, for it will be the last, it is long since it was our desire to God, to have you taken off our hand, and now he’s granting our desire. There are four or five things I have to tell you this night, and the first is this. A bloody sword, a bloody sword, a bloody sword for thee, O! Scotland, that shall pierce the hearts of many. 2dly. Many miles shall ye travel and shall see nothing but desolation and ruinous wastes in thee, O Scotland. 3dly. The fertilest places in Scotland shall be as waste and desolate as the

\* The introduction to his last sermon.

† A place where they often met, being very retired.



mountains. 4thly. The women with child shall be ript up and dashed to pieces. 5thly. Many a conventicle has God had in thee, O Scotland! but ere long, God shall have a conventicle that will make Scotland tremble. Many a preaching has God bestowed on thee, but ere long, God's judgments shall be as frequent as these precious meetings were, wherein he sent forth his faithful servants, to give faithful warning of the danger of thy apostacy, from God, in breaking, burning and burying his covenant, persecuting, slighting and contemning the gospel, shedding the precious blood of his saints and servants. God sent forth a WELWOOD, a KID, and a KING, a CAMERON and a CARGILL\*, and others to preach to thee, but ere long God shall preach to thee by fire, and a bloody sword; God will let none of these mens words fall to the ground, whom he sent forth with a commission to preach these things in his name, he will not let one sentence fall to the ground, but they shall have a sure accomplishment to the sad experience of many." In his prayer after sermon, he said, " Lord, thou hast been both good and kind to old Sandy, thorow a long tract of time, and given him many years in thy service, which has been but as so many months; but now he's tired of thy world, and hath done all the good in it that he will do, let him away with the honesty he has got, he will gather no more."

45. When the day of his death drew near, and not able to travel, he came to his brother's house in the parish of Scorn, where he was born; he caused dig a grave with a saughen bush covering the mouth of it, near to his brother's house, the enemies got notice and searched the house narrowly many times: in the time that he was in the cave, he said to some friends, " That God shall make Scotland a desolation." 2dly. " There should be a remnant in the land, whom God should spare and hide." 3dly. " They should lie in holes and caves of the earth, and be supplied with meat and drink; and when they came out of their holes, they should not have freedom to walk for stumbling on the dead corpses." 4thly. " A stone cut out of the mountain, should come down, and God should be avenged on the great ones of the earth, and the inhabitants of the land, for their wickedness; and then the church should come forth budding and blossoming." He wished, " That the Lord's people might be hid in their caves, as if they were not in the world, for nothing would do it, until God appeared with his judgments; and they that got through that bitter and short sharp storm, by the sword of the French, and a set of unhappy men taking part with them, then there would be a spring-tide day of the plenty, purity and power of the gospel." Giving them that for a sign, " If he were but once buried, they might be in doubts, but if he were oftener buried than once, they might be persuaded that all he had said would come to pass, and earnestly desired them to take his corpse out to Air's Moss, and

† All these were zealous flaming ministers who were all either murdered or imprisoned.

bury him beside Richie\*, (meaning Mr. Cameron) that he might get rest in his grave, for he had gotten little through his life; but I know ye will not do this." He told them, "That bury him were they would he would be lifted again; but the man that put first to his hand to lift his corpse, four things should befall him. 1. He should get a great fall from a house. 2. He should fall in adultery. 3. In theft, and for these he should leave the land. 4. Make a melancholy end abroad for murther;" which accordingly came to pass. This was one Murdach, a mason to his trade, but then in the military, who first put his hand to his corpse.

Know thou whoe'r with heavenly power contends,  
Short is his date, and soon his glory ends.

A little before his death, he said, "Ye will be angry where I will be buried at last, but I discharge you all to lift up my corpse again." At last, one morning early he came to the door, and left his cave, his brother's wife seeing him, said unto him, "Where are you going? the enemies will be here;" he said, "I know that." "Alas! Sir, what will become of you? you must back to the cave again." He said, "I have done with that, for it is discovered, but that is no matter, for within forty-eight hours I will be beyond the reach of all the devil's temptations, and his instruments in hell and on earth, and they shall trouble me no more." About three hours after he entered the house, the enemies came and found him not in the cave, searched the barn narrowly, casting the unthrashed corn, and searched the house, stabbing the beds, but entered not the place where he lay. He told them again, "That bury him where they would, he would be lifted again," and within forty-eight hours he died. He died on January 28th, 1686, being past sixty years, and was buried in the Laird of Affleck's isle†. The enemies got notice of his death and burial, sent a troop of dragoons and lifted his corpse and carried them to Cumlock gallops foot, and buried him there, after forty days being in the grave, beside other martyrs. His friends thereafter laid a grave stone above him, with this inscription:

Here lies Mr. ALEXANDER PEDEN, a faithful Minister of the Gospel, sometimes at Glenluce, who departed this life January the 28th, 1686, and was raised after six weeks out of his grave, and buried here out of contempt.

After this that troop of dragoons came to quarter in the parish of Cambusnethen, two of them (were quartered in the house of James Gray, my acquaintance,) being frighted in their sleep, started up and clapped their hands, crying, "Peden, Peden."

\* These gracious men were dear in their life, so he desired they might not be divided in their death. They no doubt shall be joined in the resurrection of the just.

† 'Squire Affleck's family vault.

These two dragoons affirmed, that out of their curiosity, they opened his coffin to see his corpse, and they had no smell, tho' he had been forty days dead.

As chymists purge by fire the bullion oar,  
He'll raise thy ruin'd frame, more beauteous than before.

All the tyranny and cruelty of these times by these enemies of God and godliness, that were exercised upon the bodies and consciences of the Lord's people, was said that it was all for rebellion: there was no ground to think or fear that the corpse of that servant of Christ, after six weeks lying in the grave, would rise in rebellion against them: this is somewhat like that which historians give an account of: That the popish party made search for the bones of John Wickliff, their great opposer in his life, by his preaching and writings; forty-two years after his death found bones, but were uncertain whether they were his or not, and took them up to the top of an hill, and burnt them, and gathered the ashes in a bag, and threw them into a river. Mr. Samuel Clark gives another instance of a Christian Jew in Italy, who after the popish party had murdered him, laid his corpse in the open street of the city, prohibiting all to bury him, where they lay nine days, and instead of stink they had a sweet charming smell, which induced many people to stand and wonder; which, when the enemies found the sweet smell themselves, they caused take them up and bury them.

ALL these foregoing instances I am surely informed of for matter and substance, except the 40th passage, which is said he spoke to John Clark in Muirbrook, within the bounds of Carrick, in the year 1685, and has been passing from hand to hand almost ever since in write; I sent a friend 20 miles to him for the certainty of it: and although he was my old acquaintance, he delayed to give it, but promised to visit Mr. Murry in Penpont, in September, 1723, and give him a full account, but has not performed his promise. Captain John Campbell, of Wallwood, his master, promised to get a true account from himself, and send it to me, but has not done it. I am informed that some other friends enquired at the said John, who owned, that the 40th passage was all one for matter and substance of what Mr. Peden said to him.

There is other two passages, that for many years I've often heard from friends, and I doubt nothing of the truth of them in my own mind, though I be not pointed in time and place.

First, One day preaching in the fields, in his prayer he prayed earnestly for the preservation of the people, and again and again prayed for that man that was to lose his life; the enemies came upon them that same day, and fired upon the people, and there was none of them either wounded or killed, save one man, and he was shot dead.

A second passage, One time he was preaching, and giving a very large offer of Christ in the gospel terms; an old woman sitting before him, he laid his hands upon each side of her head,  
and



and rocked her from side to side, and said, "Thou witch woman, thou witch woman, thou witch woman, I offer Christ to thee, quit the devil's service, thou hast a bad master, thou wilt never make thy farthing a halfpenny of him; and if thou wilt break off and renounce the devil's service, I promise thee in my master's name, that he will give thee salvation." After this there was a discernible change in her practice; and when she was dying, she confessed that she was either engaged in the devil's service, or was engaging; and expressed her great thankfulness, that she had the happiness to hear Mr. Peden. He being the instrument of her conversion.

F I N I S.

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